

SPECIAL FEATURES OF THIS ISSUE:

Truth About the Bible.—The Word is the God-Man.—The Scientific Prophet and His System.
Harvest of the Gods.—Spirit of World-Conquering.—Failure of Foucault's Pendulum.—Editorials.

THE FLAMING SWORD

August 31, 1900.

THE CONTENTS

The Bible Is Not the Word of God.
Proofs that the God-Man, not the Book, is the
Veritable Logos; Theological Fallacies
Overthrown by Logical Deductions
from a Scientific Premise.
KORESH.

The Great Prophet and His Scientific System.
Berthaldine, Matrona.

A Vision of the New Creation.
Mary Everts Daniels.

Debt a Great Factor of Oppression.
Prof. O. F. L'Amoreaux.

In Editorial Perspective, Editorial Discus-
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News, etc.
Prof. U. G. Morrow.

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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The Bible Is Not the Word of God.

Proofs that the God-Man, not the Book, is the Veritable Logos; Theological Fallacies Overthrown by Logical Deductions from a Scientific Premise.

THERE ARE MILLIONS of people in the world calling themselves Christians, who have accepted without reservation the announcement that the Hebrew and Christian Bible is the veritable Logos or Word, and to whom a statement to the contrary would appear sacrilegious. A postulate of the Koreshan Universology involves the proposition, that no conclusion drawn from a premise including an element of assumption can be called a truth. Men may reason ever so logically from something they have guessed at, as a premise upon which to predicate a conviction or doctrine, and be ever so thoroughly imbued with the reasonableness of their belief or faith, and yet be utterly at sea as to its virtues and the value of its application. A premise may be a known fact or truth, from which—through a logical train of deduction—a sweeping doctrinal conclusion may be derived. If the premise be proven to begin with, and the argument be logical, the conclusion is known to be the truth. If the premise be doubtful, then the conclusion is doubtful; hence the declaration, that every doctrine drawn from an uncertain premise is at least a doubtful doctrine.

Every Koreshan believes the Bible to be true, because it is in perfect agreement with the interpretations of Nature, founded upon an entirely new method of rendering the language of Nature into the language of religion and ethics. Every largely endorsed scientific conclusion put forth by the so called scientific world, has an assumption for its basis. This is particularly and conspicuously true of the pretended science of as-

tronomy. No astronomer pretends, or dares, to say that modern astronomy is more than an assumption. The premise upon which every astronomical conclusion is predicated is an assumption. Every honest man admits this. Were we to enter into controversy with a scientist or a religionist, on the ground of his belief, we would first demand that our contestant or opponent state his premise. We would next demand that before we could devote our time and energies in controversy, the discussion must *not* be predicated upon an assumption; we would therefore demand that the premise be so demonstrated as to eliminate every element of assumption.

Professor Harkness, of the United States Naval Observatory, in his reply to our question, "Is not the Copernican system of astronomy founded upon an assumption?" replied most emphatically: "Yes; *we have to assume something.*" If we assume the first step, then we assume it all; and the conclusion is useless except in so far as it furnishes a satisfactory but doubtful explanation of phenomena to those who despair of ever arriving at the truths of an "infinite" universe, with the use of that very poor instrumentality called the "finite" mind.

The premises of the Koreshan Universology are demonstrated; hence every step of progress toward the conclusions reached being logical, the conclusions are necessarily true. We have proven the Bible to be true from its agreements with Nature, as determined by a new system of cosmogonical exposition. We will meet

the Biblical student upon his own ground, and demonstrate from the Bible itself that it is not the literal Word of God. The Bible itself declares:

In the Beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true light that lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born [begotten, in the original Greek] not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

If it were possible to find a statement in the Bible declaring that the Bible was the Word of God, rather than the Lord, as expressly stated in the above, it would simply bring the Bible into conflict with itself, and would make it valueless as a verity. Fortunately, there can be no statement found to conflict with it. The Bible is *not* the Word, but God is the Word. The Bible is not God, nor can it be converted to flesh, unless by pasting its leaves together and making posters of it we place it where the suburban goats may eat it and transform it to goat's flesh,—as the assimilating powers of the goat's digestion have proven themselves adequate to almost anything.

Every religious doctrine founded upon the premise that the Bible is the Word of God, is a fallacy and a failure. The term *premise* is from the Latin *prae-missus*; *prae* meaning before, and *mittere*, to send; virtually, to send before. If what goes before an argument, as its foundation, is in anywise uncertain or false, what follows must be of the same character. We are thus careful to predicate our argument upon a sound and solid "*prae mittere*." We have quoted from St. John, to prove that the Bible does not declare itself to be the Word; but on the contrary, it unmistakably declares the Word to be God, and in the beginning with God, and that the Word (God) was made flesh and dwelt among us. It is pronounced in its emphasis that God, who is the Word, was made the Son of God, and was conspicuous among men as the veritable flesh of God. In this argument we take for our premise John's statement that the Lord Jesus was God in the flesh; and that this man, the Lord Jesus, the Christ of God, is declared by John to be the Word—the veritable Logos. We wish to clearly and logically pursue our argument, and as we can the better do this through contrast, we will take the premise and argument of some would-be expositors of the Scriptures with which to compare the doctrines, on this point of Koreshanity.

C. T. Russell is one of the more recent expositors and elucidators of the Bible, and one who has gained some prominence and quite a following. He lays great stress upon the denial of the ransom. The denial of the ransom, in his estimation, is a denial of C. T. Russell's rendering and interpretation of the Greek word *antilutron*, which he says is a corresponding price. This means (to him) that the price paid for the redemption, the price required for Adam's sin, corresponded to the amount of loss in the fall of Adam; hence the Christ was the same kind of a man that Adam was. He assumes that Adam was not immortal; he assumes this on the basis that Adam died. The fact that Adam was made in the image and likeness of God, he ignores. If God made man in his own image and likeness, as the Bible declares, then Mr. Russell has no right to assume that he was not like God. God made man in his image and in his likeness. He did more than this; for after producing the image and likeness, God breathed into his nostrils the breath of lives and man became a *living*, not a *dying*, soul. Mr. Russell's entire scheme is predicated upon his ignorance of both the character of God and of the man whom He made.

Adam was the Son of God; he had an ascending and a descending life; by the one he ascended into the invisible God; by the other he descended down or outward into the race; that is, down into mortality. We state this upon Biblical authority: "But unto everyone of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)" The man generated from men, the manifestation of the product of mankind, was called the Son of man. He was so called by virtue of the fact that humanity produced him, therefore he was the offspring—by generation—of the human race. He was called the Son of God by virtue of the fact that he was generated from the human race, through its vitalization by the impregnating possibilities, or the begetting possibilities, of Deity; hence he was the offspring of God.

God the Father has the attribute of impregnating the race, or of planting the seed of himself in the race; thus he brings himself forth from the race as the Son of God. He is therefore the Son of man, because man is the generative power; because the church in which he is planted holds the matrix or womb in which he is gestated. He is called the Son of God, because the Father impregnates the church, and he comes forth from the Father by generation. The Father attribute in Deity is the impregnating function; the Fatherhood is the begetting attribute of the personality of God. The Lord

Jesus, the Christ of God, was not merely the Son of man and the Son of God, but he was the visible personality of God. Now, as the Son of God, what is He capable of performing as to the principle of regeneration; that is, of reproduction?—for regeneration means nothing more nor less than reproduction. He is capable of impregnating the church by the operation of his Spirit, and is thus capable of regenerating (reproducing) in the church and bringing forth from himself the sons of God; for it is declared: “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” Now, those only received him who received the Holy Spirit; and only those received the Holy Ghost who ate his flesh and drank his blood; for the Holy Ghost was his flesh and blood. These were impregnated by the Holy Spirit, this Spirit being the seminal essence proceeding not merely from the Lord Jesus, but *being* the Lord Jesus, —he being the promised *seed*. The Holy Spirit (Ghost), by which the church was impregnated, was the Lord in his descending manifestation.

C. T. Russell assumes that God cannot die. We challenge him to find a statement in the Scriptures that God cannot die. The statement that God is immortal will not do, for immortality means *life* and *death*. “None hath immortality but God.” “This mortal shall put on immortality;” that is, this mortal shall put on or become God, because it becomes immortal. The difficulty with Russell’s premise, is in the assumption that because Adam fell, as to his animal life, he was not like God; while the fact is, it was only the *animal* life of God that did die. Whatsoever quality or property we find in effect, had its origin in causation; otherwise, there could be no such thing as a process of

reasoning *a posteriori*, or from effect to cause. If cause has put forth personality, it is for the reason that *personality was in the cause*. This principle applies to every effect.

The objection would be urged, “that this law cannot apply as a principle, for we find death in the race; therefore if your law holds good, God can die. As God cannot die, it precludes the possible application or existence of such a law.” But we say that God does die. He dies, however, as to his animal life. “Who knoweth the spirit of man that goeth upward, or the spirit of the beast [animal] that goeth downward?” Well, who does know? Certainly God knows, and whatsoever God knows, the Son of God, who is God, knows; and whatsoever the Son knows, he has promised to give to his offspring, hence the *regenerated man* knows. The spirit of the man in the Lord ascended into the throne of God; the spirit of the beast, the animal life, that is, the Lamb of God, descended into the race. This descent of the Holy Ghost began the death of God as to his animal life, in which were both the Father and the Son. These were the two witnesses; and this Logos, Word, the two witnesses—not the Bible—lay dead in the streets of the great city (Babylon), that is, the Christian church.

Mr. Russell’s difficulty resides in the fact of his original assumption, in which he denies the statement of the Scriptures wherein it declares that God did make man like himself—in his image and likeness; and that after this the man became the living soul by virtue of the fact that God breathed himself into him, into the man, and man became the living soul, that is, the Lord, so that Adam had all the attributes of the Lord God, and was the Lord God, which Scripture Russell denies.

The Great Prophet and His Scientific System.

The Purpose of the Communication of Divine Science; Salvation of the World Through the Application of Truth; the Mission of the Messiah and His Church.

BERTHALDINE, MATRONA.

THE USE OF THE SCIENCE of truth is to effect the enlightenment of the mind, that the rational faculties may be exercised in obedience to it for the subjection of the will of the flesh to the will of God—the executive power of truth, which manifests as goodness. The genuine gospel of the kingdom to be preached for the reaping of the harvest of this age, is that of the Scientist of truth, and of its application to life to effect the attainment and divine uses of immortality and eternal life.

The world wants news; the most marvelous news in the world today is the gospel being heralded by the disciples of KORESH, the Imperator of absolute science. It is according to prophetic record, that the last days shall be characterized by the increase of knowledge, and that the *wise* shall understand. The source of this

increase or harvest of knowledge must be the mind of the all-knowing One, who knows, and knows he knows, generated by the most powerful brain in the universe, in which the mental energies of the universe focalize. The knowledge disseminated by this mental center can be received only by those intellectually prepared by the baptism of the Lord 1900 years ago, and desirous of receiving it, and applied only by those loving what they learn to know for its divine use. Love effects the bond of unity between the seer and the doer, making of the twain the living Word of immortal life—the triune Deity described as prophet, priest, and king.

Mortal men, spiritually begotten of God by the precipitated seed of Deity, the spirit of the Lord’s flesh, sense holiness when in its presence, because once holy in their divine origin. To such, in the extremity of their

lost estate, the genuine gospel of the kingdom, the science of holiness, comes with quickening power. All the germinal beginnings of their God-begotten hopes are quickened, a rational faith is revived to work by love in obedience to the science of the law; and every faculty is stimulated to exercise itself in accord with the knowledge of its divinest use.

The church was taught by the Apostles of the Lord to anticipate a final transformation by a final renewing of the mind. The renewing power is foretold to be the fountain of life, the source of light, the mighty One of forces, the spirit of truth,—the cleansing flow of whose doctrines, originating in the science of the universal Word, is called the pure river of the water of life. These doctrines can be communicated to men, primarily by the Prophet Eloah, the Fatherhood of Jehovah manifest. By His instructions the foundations of the kingdom of God and his righteousness are laid in men, and they so direct the exercise of their powers that they may possess a good conscience void of offense toward God, and effect the manifestation of God's good will toward man. This is to be seen in the demonstration of the love of the neighbor as the self, in honor preferring the neighbor, according to the science of the laws of organic unity. By the scientific application of the laws of organic unity, society will be reformulated after the pattern furnished by the anatomical construction and physiological functions of man—the microcosmic universe.

The Apostle Paul has portrayed the divine thought of orders or ranks of varying degrees of glory in the resurrection or reproduced kingdom of the Gods, in this language: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." Everything in the divine order is represented by the spirit of prophecy as glorious, but established degrees of glory are indicated, and the supremacy of the superimposed heavens recognized. "Flesh and blood cannot inherit the kingdom of God," but God may inherit flesh and blood—and transmute and translate them to his kingdom, and his kingdom to the kingdom in earth, the kingdom of the Immortals, the Gods.

Equality in the rank and glory of all creations is nowhere demonstrated to be divine equity, and never will be. Those emplaced most honorably in the order of law must be in honor preferred, and those who cannot in honor prefer, demonstrate that they are not in the successive order to be in honor preferred. There is always one glory of the sun and another glory of the moon; but it is a fact that all may ultimately attain the glory of the sun, "every man in his own order," each passing from glory unto glory, attaining each degree through obedience to laws of initiation and by absorption. There is, says the wise man, a time for everything; everything occurring in its time. "The law is a school-master to bring us to Christ." A science of the law of polarity is essential to obedience to its first command—the foundation law.

The God of Israel had the experience of forty-two

embodiments, in forty-two generations, to bring his degree of glory from that manifest in Abraham to that manifest in the flesh of Jehovah, the Lord Jesus; and since his ascension, effected by the virtue of his descent, Jehovah has passed on to secure that more excellent glory—the glory of the New Jerusalem, which shall enlighten all the nations in earth with the science of the laws of his being, and of their application to life for his multiplication in power and great glory. The Theocracy to reveal this ultimatum of national glory—the Grand Man, Jehovah, as a new nation zealous of good works, is at hand, and all the national governments of this world must yield to its unifying organic power.

The Theocracy in earth is an organization of humanity, effected by enlightenment through the science of the laws and principles of universal construction. The degree of enlightenment given by the descent of the New Jerusalem, will be so great that men will know God the Lord to be the divine humanity, the law fulfilled in man perfected, the creation of the mind in the mastery of its science, Eloah, the Lord God. To this central creative mind, the Lord God, the humanity enlightened by his instructions, will gladly surrender their minds for renewal, and present their bodies living sacrifices for the transmutation of their physical energies to the flesh of Christ, God the Lord, immortal and incorruptible.

The increase of knowledge now manifest as the harvest of that spirit which searcheth and trieth, the Holy Spirit, sown in weakness to be raised in power, is already exercising a most revolutionary and portentous influence. Its action is reacting, to set in motion all the disintegrating forces of conflicting fallacies, and every phase of social crash may be anticipated.

The increasing love of truth and of the new heavens and new earth disclosed to enlightened perceptions, impels an increasing hatred of fallacy, and of the old heavens and old earth foretold to pass away with a great noise. As the science of truth increases and is carried to and fro in earth, a battery will be formed of all who love it and are hungering and thirsting for the righteousness of its kingdom. This battery will assume the form of the divine human organization, and by the inherent attractions of its organized powers that make for righteousness, will gather into itself all the spiritual forces in the universe, destructive to the institutions of fallacy; and as it grows stronger and stronger by this great ingathering, conflicts in every opposing system will multiply till the earth is filled with violence, raging like the storm on Gallilee, which only Jehovah's "peace be still" could quell. Majestic truth indicates for those who love her, the way of escape—the city of refuge; for these she dries up the waters of the Red Sea, and opens wide the gates to the land flowing with milk and honey. Love of the truth alone can set men free from the law of sin and death, and end the perils of sin's destructions.

Every great cycle of mortal life yields up its ghost and dies like every individual mortal, and its ascending spirit likewise goes to the God who gave it. The God who gives to each cycle of human development its pro-

gressive Spirit is its mental pole star, the central mind, who manifests as the Messiah—the sower and the reaper. He generates the spirit of progress for an age to hallow his name by the theocrasis of the flesh with which he has clothed himself in obedience to the laws of his progressive development. The Messiah is the center and origin of the dynamis effecting the progress of an age, from seed-time to harvest. To the Messiah is given the bright and morning Star, constituting him the central luminary of his dispensation. The morning Star is the Spirit of truth, in which love and wisdom unite in an enlightening glory of burning flame, which vitalizes the world with the holy seed—vitos, of the flesh of Christ, which it precipitates. Thus holy angels descend to bless the nether world, in which they work out their salvation and become finally the sons of God. In their descent they yield an ascending spirit to perpetuate the glories of the morning Star from age to age, to be the guide of Gods and men.

To the law and to the testimony men must turn if they would know the divine uses of truth in its application to life terrestrial and celestial. The Messiahs bear the testimony of the living Word, in their fulfilment of the laws operating in and through them to create from humanity the Gods; and the Gods declare the laws in their universal creations. No man can withstand the potency of the Messianic testimony, the living Word spoken by theocrasis, the Word of the law fulfilled. To some it is the savor of life unto life, and to others of death unto death. It makes alive those whom the letter of the law has killed, and kills those who made void the law by their traditions. The wicked destroyed by the letter of the law, those who confess their sins as revealed by the science of the law, and who work out their salvation by the application of the law to life, in

works meet for repentance, the Spirit makes alive in forms immortal, setting before them an open door, through which they may go in and out by the new and living way.

Man's covenant relation with Deity for an age, is established by the Messiah of the age. It is attained by keeping his commandments—the eternal laws of life, and delighting in the law as fulfilled by the testimony of the Messiah. He is the burning One, burning all that are polarized in him, into the astral center of universal life. He is the eternal knowing and loving One, having all power in earth and heaven, producing the immortals that they may share his eternal life in the ever-living universe. The Messiah now present, teaching the science of immortality and eternal life, is like John the Baptist, the Elias of the Christian era, calling upon men to repent and be baptized for the remission of sins. He will baptize with water and with fire all who follow him upon white horses—in the chastity of a scientific understanding of the science of the law.

In this age, the press offers the way of the least resistance for the progress of knowledge in the world; therefore its productions will be steadily increased, to accomplish the exoteric service of communicating the truth. Everywhere, as Koreshans multiply, the leaves of healing for the nations, fresh from the Koreshan press, may be scattered by them, to call the attention of those professing to love the appearing and kingdom of the Lord, to the facts of the presence and work of his Messenger, whose doctrines and theocrasis effect the final covenant between God and man. The time is at hand for the thousands to arise and seek him and call upon his Name. Let every Koreshan herald the glad tidings of his presence, and spread the knowledge of the truth he brings for the full salvation of humanity.

A Vision of the New Creation.

Ignorance of the Church Concerning the Processes of Human Redemption; the Mission of Jesus the Messiah; the Seed Sown and the Glorious Harvest of the Gods.

MARY EVERTS DANIELS.

And I looked, and lo, a Lamb stood on the Mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. * * And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away. * * And he that sat upon the throne said, Behold, I make all things new.—Revelation.

IT IS ONLY when we come to a comprehension of the wonderful truths of Koreshanity, that we can view the anthropostic field and realize that amid all the corruption there is a harvest ripening under the care of the great Husbandman, which will soon be gathered into the store-house of the Father of all. The truth of the great Teacher of this age illumines the very deeps, and lights them with a radiance of hope in the possibility of attainment of immortal life. Man is wont to look upon the physical creation as a reality not to be gainsaid; but he is ignorant of a moral creation. The masses do not conceive of the possibility of great

changes incident to the upbuilding of the character—such changes as will transform this mortal body, bringing it into integral relations, thus establishing a new and immortal genus out of this gross and imperfect humanity.

Teachers in the church, the great school of modern Christendom, discourse on the sinful conditions of humanity, but teach the fallacy that men are saved by grace through faith in the natural blood which flowed from the wounds of Jesus on Calvary. That blood was and is of no efficacy whatever. Jesus died on the cross of wood, which was typical of the crossing of his divine nature with that of mortal man. This cross was effected through the implantation of His life in the race, that he might, from the mortal world, the soil, produce the sons of God. The baptism of the primitive church was the result of the dissolving of the body of the Lord—the

conversion of this body to spiritual energy, the Holy Ghost, the quickening power. God entered, invisibly and inaudibly, into the souls of the believing ones, breathing into them degrees of spiritual life. This was the beginning of a new dispensation, when the Deific mind entered into conjunction with His church, to guide it until the end of the age—until the coming of the new revelation.

The blood so often spoken of as a saving power, is typical of the substance of life and truth which Jesus transmitted through the baptism of his disciples. The doctrines which he communicated to the church involved the whole law of God; obedience to this law alone insures salvation. Jesus planted the germ of life in every soul that was receptive to his teachings, and there began to be formed in each, "Christ, the hope of glory." The question now arises, Does this insure salvation? By no means; man must work out his own salvation, through perfect obedience to the commandments. There must be a crushing out of fallacy by conforming to the requirements of the law, in the high aspiration of the soul for divine life. This can only be comprehended through the teachings of KORESH, whose scientific exposition of the Decalogue will enable man to comprehend all that is involved in the word obedience, and whose Messianic baptism will provide a possibility for man to fully understand the law and to keep it. This will be a supreme and glorious baptism of fire, that will destroy all the wicked within, and manifest all that is good and true. Thousands will be made alive through the appropriation of the Messianic spirit, which will be given to those who recognize the divine presence in his own personality; and this will complete the great cycle of redemption.

When man fell from his estate of purity, he lost both the image and the likeness of Deity. Through degeneration he became mortal—body, soul, and spirit; and all the world is mortal today; but the promise is that this mortal shall put on immortality. Through obedience to law, man will attain to the maturity of ripened fruit on the Tree of Life; then God will have finished the new creation, the foundation of which was laid by Him whose birth the angels announced and who called his name Jesus. The Word of God became flesh and dwelt among men, that humanity might learn from Him how man may become God.

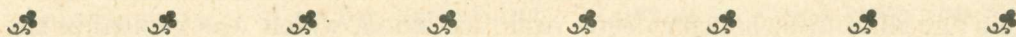
In the world's present condition it is not easy for many to believe that man, with his gross imperfections and corruptions, is ultimately to be made in the image of the Creator; but the consummation of the age is to be reached in such creation. Those who attain to this high condition will realize the words of Job: "Yet in my

flesh shall I see God;" not in the flesh of another, but in their own flesh God will stand revealed in them to angels and men.

Man cannot ascend into the higher degrees of spiritual life until he is born of the spirit. Jesus came to effect this spiritual begetting by his quickening power, but there is yet to be another birth—a birth of the body. This is accomplished through gestation during the age, in the slow process of regeneration, which will ultimately clothe humanity in the resurrection body. This is one of the fundamental truths of Koreshanity. KORESH teaches that reproduction or regeneration of the progressive type is the evolution of man from a lower to a higher condition, wrought through the cross of God and man during the present dispensation, which is now culminating. It is made possible for those who were receptive to the divine germ at the beginning of the age, to make rapid progress now in the end of the age, and they will soon reach the climax of the long line of evolution. This is coming into the "mountain of the Lord's holiness," a glorious consummation, such as the present humanity has never beheld.

We are nearing the time of this consummation; we have reached the end of the Christian dispensation, with its period of transition. The impending revolution is but the prelude to the new birth; it is the tearing asunder of the now expanding new creation from the old order. It is the struggle of the unborn child to inspire the breath of God, and thus be "delivered from this bondage of corruption into the glorious liberty of the sons of God." "For we know that the whole creation groaneth and travaileth in pain to be delivered." When this is accomplished there will be manifest in earth a new race, possessing immortal bodies, divine natures, restored to the image and likeness of Deity.

We are now brought to consider the fact that God and the regenerate man are one, their unity being effected through the office of the Levitical priesthood, of which the seventh and present Messianic manifestation comes as the final representative, the High Priest of Conjunction, the Messenger of the Covenant. Through laws not only inherent in himself but in humanity, he is resurrecting to the new life. God, through his Messenger of truth, will perfect man in the image of himself; the triumph of Eden will be complete, for again is the Tree of Life in the midst of her garden. Soon the voices of Nature, of Divinity and humanity, will blend sweetly in the song of rejoicing at the advent of the Lord in the amplitude of regeneration. The one Seed planted at the beginning of the age will bring forth a glorious fruitage, the many sons of God, who will sanctify the earth by their presence.



The law of development provides that the germ planted shall pass into disintegration before it can reproduce itself in its multiplied fruit. Hence the necessity

for the church to pass into declension, while the seed planted should be subject to the laws of gestation, multiplication, and reproduction or reincarnation.

Debt a Great Factor of Oppression.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

Owe no man anything, but to love one another. Rom. xiii: 8. Long since, when a mere boy, I used to sit silently listening to the conversation of the London merchants who, all of them good and sound business men, were wont occasionally to meet around my father's dining table. Nothing used to surprise me more than the conversation openly expressed by some of the soundest and most cautious of them,—that "if there were no national debt they would not know what to do with their money, or where to place it safely." * * * The practical result of the absence of any such statement is, that capitalists, when they do not know what to do with their money, persuade the peasants in various countries, that the said peasants need guns to shoot each other with. The peasants accordingly borrow guns, out of the manufacture of which the capitalists get a percentage, and men of science much amusement and credit. Then the peasants shoot a certain number of each other, until they get tired, and burn each other's homes down in various places. Then they put the guns back into towers, arsenals, etc., in ornamental patterns, and the victorious party puts also some ragged flags in churches. And then the capitalists tax both, annually, ever afterward to pay interest on the loan of the guns and gunpowder. And that is what capitalists call "knowing what to do with their money;" and what commercial men call "practical," as opposed to "sentimental" political economy. —JOHN RUSKIN.

UPON THIS FOUNDATION of debt—so obligingly laid to accommodate the merchant—has grown up a mountain of debt heaped up in every country, by every conceivable means of fraud, and violence, and crime, under which the mass of toilers must labor and pay whatever is paid, besides sustaining themselves and the world. Along with this has grown up a separate banker and money-changer class, which constitutes the power behind the throne that rules and ruins every government in the world. The convenience of the merchant now often becomes his master, who often drives him to the wall and robs him of all that he has. This conscienceless money-power controls all departments of government in its own interests; and the man who has not its beast-mark in his forehead or in his hand, can neither buy nor sell. Its idol—the gold-god, is now legally enthroned, and there is no recognized power to dispute his supremacy. He is the abomination of desolation standing where it ought not to stand; and a fate more intolerable awaits his worshipers than that which

overtook the miserable worshipers of the golden calf. Where not directly the result of individual or government robbery, by the various devices of the money-changer, the whole earth is fast getting into his hands. At his own pleasure he makes money plenty, loaning vast sums of money and credit—not his own, except in small part, one dollar to seven or eight—at enormous usury; and when his prosperity boom has induced men to encumber what they have with his mortgages (*death-grips*), he starts a money famine and makes it impossible for his miserable victims to pay him; and so, by the aid of his partner, the government, he proceeds to rob and turn into despairing tramps his easy prey. When he has rounded up and robbed all those who have been enticed into his net, he again proclaims a prosperity boom and prepares his net for a new haul. When he has gorged his greedy maw with all the lands and other property he is wont to take as security for his loans of other people's property, he will be like the man who killed the goose that daily laid him an egg of gold.

Except the Lord had mercifully shortened the days of such intolerable greed, there would no flesh be saved from it; but he has shortened the days, and we are nearing the time when he will wake out of his sleep in humanity, and break every yoke and let the oppressed go free. Then will come, here in earth, that happy time which has been for ages the burden of prophecy, and the theme of the prayer given by the Lord himself, but which cunning priests, for their own gain, have relegated to some future, imaginary, spiritual world.

Bonds mean bondage, and debt means obligation—slavery, in spite of all euphemisms and sophistry. They enable one class, and that a small one, to live at the expense of the property—the very life, of others. The time is fast approaching when the man who will not honestly work for his living shall not eat. Debt is hell enlarged, gotten up into heaven, and must be forced back into its own place, before the kingdom of heaven can be established.



Time culminates in the consummation of the age. Into this culmination all the parallel series flow and terminate. The end of the time, times, or age (which must be and is the foot or feet of the age or dispensations) contains, in the simultaneous order, all the events and activities of the age as occurring and concurring through and during the consecutive degrees, and culminating in the simultaneous degrees. The world or age, then, terminates in the production of a recurrence in the simultaneous order, of all the events and activities of the past ages which have manifested through the ages in the order of time or the consecutive order. It will be observed, therefore, that all prophecy has at least a

double significance, for all that has transpired in time must repeat itself in the order and degrees of simultaneity.

The Lord Jesus knew that the fruit of his planting could not mature until the completion of the cycle or dispensation, at which time the last supper would be prepared, this supper being the passover. As the serum of the blood produces the flesh corpuscles, so the water of life must produce the Christ flesh, or the flesh of life.

The mission of Jesus Christ was to save the lost race. This is a universally accepted truth so far as nominal Christianity is concerned, and so far as it regards a nominal and indifferent examination of the proposition.

In the Editorial Perspective.

THE EDITOR.

THE SPIRIT OF WORLD-CONQUERING has betimes seized sons of destiny and made them heroes; it is the spirit which has made the universal empires of history. From Babylon to Rome there was a succession of universal dynasties, great organic powers which controlled the civilized world, and which constituted the great body symbolized by the king of Babylon's great dream-image. Great epochs of history divided this line of powers into typical ages,—gold, silver, brass, and iron,—which were respectively, the ages of Babylon, Medo-Persia, Greece, and Rome. These epochs were revolutions; and out of each succeeding revolution grew a great empire, characterized by more powerful efforts to extend civilization further out into the world. The physical world was as large then as now; but the known world was less by far. Alexander the Great mourned because there were no more worlds to conquer; yet, at the time the great conqueror wept, there were the peoples of India, China, and America; and even in the days of the Cæsars the great Roman empire embraced a circle of influence of less than 3,000 miles radius. Since the fall of Rome, power has been more evenly distributed throughout the world, despite the spirit of Spain, England, and France. Spain lost her great West, and the crown of Napoleon was shattered at Waterloo. China now remains to be conquered; but the powers will not permit any single nation to gain ascendancy over the 600,000,000 Celestials. The entire habitable world has been discovered and parceled out among the powers. Will there again come to the world the great world-conquering spirit which will sweep the continents with its power? Some one has said that "world conquering after the old fashion is a dead business; nothing can bring it to life again. Nations may continue to fight, and very few and small are they that will disappear in the maw of their victors." Nations that have been conquered through great sweeps of victory in the past were considered uncivilized. Progress has come through great national tidal waves, which have broken up the old and useless, through sweeps that have assimilated the weak. The greatest factor of progress—that which has made the history of the present dispensation, has been the life of the Head of the dispensation, which has filtered down through the chaos of fallen Rome; it is the spirit of a new kingdom; and that spirit has shattered powers for a purpose. The new civilization is at hand; and it involves in its very inception, in its personal Head, the spirit of world-conquering! If prophecy is to be fulfilled, the new power is about to dash the old world to pieces. The old age ends in a world-wide revolution, a mighty epoch, from which will spring a new impulse that will subdue the world in the name of the new Messiah.

A clergyman asks, What is it to be a Christian? and answers that it is "a deliberate, conscious adhesion to Christ." At the end of the Christian dispensation this would constitute one a Christian, providing, in the meantime, the Christ has remained in the same condition in which he was when he made actual Christians in Palestine, Asia Minor, and Egypt. Jesus was the promised Seed; he was sown in mortal soil, and took upon himself the sins of the world, entering into its planes of degradation and corruption. The mystery of Godliness has become the mystery of iniquity, and the pure tabernacle has become polluted. The Seed fell into death, and the church became corrupt with the Christ in it. Today, conscious adhesion to the Christ of nineteen hundred years ago necessitates an actual relation to whatever states of corruption He has entered through processes of degeneration. There has been a transformation in the Christ and in the church into which he went.

Nineteen hundred years ago, those with whom he entered into conjunction through the operation of the divine Spirit, entered into communistic relations with one another; and "the signs followed them which believed." Then the love of the neighbor was manifest in the bonds of brotherhood; today, there is no love of the neighbor in the church, and no signs confirming the claims of Christians. Christians today are not like the Christians at the beginning of the age; modern Christians are of the degenerate type—they are counterfeits!

Zealous in their blind endeavor to make humanity a brotherhood, Christians have invaded heathen countries for the purpose of spreading the influence of Western civilization; and in the work of conversion, not Bibles alone, but opium, whiskey, guns, disease, and a false system of commercial relations have been employed. The influence of Christianity has been felt in India; the Hindoos have been stripped of their wealth, and 50,000,000 are suffering from famine. Opium was forced upon China by the same civilized power, the same Christian nation, that has crushed India, and that is now crushing South Africa. China has witnessed the ravages of Christian enthusiasm,—the results of joining the religious brotherhood of the West! and the Chinese people anticipate national disaster unless the influence of Christianity is crushed out of the empire. We find at the end of the Christian dispensation, results which correspond to results for which the Christ made the blind enthusiasm of the Jews responsible—the making of converts twofold more the children of hell than before. Then, Jewish converts were made that were not of Jewish blood; and now Christians are made that have no relation to the line of divine progress during the age. The converts take upon themselves the corruptions of Babylon, and they will fall in the church's impending catastrophe!

"The earth in its primitive condition, when noxious growths and savage monsters covered its surface, contained the germ of Divinity; and that seed has been growing ever since, making the earth more and more beautiful as it has gained power to purify all things," says a modern writer. We ask in the name of science, in what kind of soil was that germ planted? How was the germ produced, and by what processes has it developed? If the seed was in the earthy substance, then we have Divinity developing from the soil which produces the vegetable kingdom. If the seed was in the savage monsters which are supposed to inhabit "the earth in its primitive condition," then God has grown out of the animal kingdom. Are those savage monsters the origin of man? If so, they are the *gods of our destiny*. The Koreshan Scientist maintains that the earth was never in the "primitive condition" claimed by geologists; and that the divine Seed, in all ages of all cycles of eternity past, has been sown in the soil of the human mind. The divine Seed is the microcosm, the human world involved; it is the perfect Man, the human God!

During the lapse of full three hundred years after the founding of modern astronomy by Copernicus, scientists searched in vain for some proof of the earth's mobility. There was not a single fact known for these three centuries, which seemed to indicate with any degree of certainty, the truth of the popular assumption; it was supported entirely by hypotheses. When Foucault swung his pendulum, it was thought that the very first proof that the earth rotated diurnally on its axis was discovered. The news spread throughout the civilized world, that at last the suppositions of Copernicus were scientifically con-

firmed. Unfortunately, however, for the modern fallacy, the story of the pendulum is not always the same; the evidence contradicts itself and proves too much. The pendulum grows eccentric, and makes the earth revolve both east and west, oftentimes too rapidly, and sometimes not at all! A Berlin scientist makes the earth obedient to balls of different weights, and destroys a beautiful "proof." We publish in this issue the results of a few of his experiments, together with a few of his conclusions.

We are living in an antithetical age of gold—the age of greed, when false loves unmake the man and create the demon. Men have persisted in the worship of the money god; they have subjected themselves to its tyranny, and have found themselves possessing vices instead of virtues; of passions, instead of patience; of lust, instead of love. The modern world is degenerate, while claiming to be regenerated; they are corrupt, though Christianized. Frauds abound; fads rule; fallacies prevail. Illusion is mistaken for illumination, and woe has taken the place of weal. Where divinity once ruled, diabolism now reigns. The opulent are oppressive, and the poor are powerless. What political party promises to unshackle the enslaved masses? What kingdom is righteous enough to give hope of deliverance to the world in thralldom to the false imperialism of the money-power? No nation dares to strike the blow. The hope of the world is in a new power, which must gain momentum under Messianic leadership in the establishment of a new kingdom, the righteous imperialism, the Theocracy of the Golden Age.

In the Paris exposition midway is a strange structure filled with optical illusions—it is a house built upside down, in which persons walk on the ceilings, while the furnishings appear to miraculously cling to the reversed floors overhead. Chandeliers hang upwards, and on the floors above are vessels filled with water. The illusions are complete; objects viewed through the windows present the same reversed appearance—outside exposition buildings appear upside down, and the sky, viewed from the inside of the building, appears where the earth ought to be. The world appears upside down to the mind filled with modern scientific illusions. The modern conception of the universe is an illusion—things are not what they appear to be to the scientist who supposes that we live on the outside of the earth's shell. When the illusion is dispelled, everything appears in its proper order. The mission of Koreshanity is to disillusion humanity, and make the world see things right side up in all spheres of universal activity and relations.

Astronomers presume to determine, by means of spectral analysis, the velocity of stars in their motion through space; that is, they think to determine the speed at which a star moves or recedes from the view-point of the earth in the solar system. Some stars are considered to be moving from our solar system at velocities varying from 5 to 1000 miles per second; while others are shown by the "proofs" to be advancing toward the earth. If it is possible to determine whether the chasm of space is widening or narrowing between the earth and some star by reason of a star's motion, it would also be possible to determine the widening or narrowing of that space if the earth were moving in space at the rate of 19 miles per second; and there is not a star in the Zodiac of the physical heavens that would not, alternately, every six months, appear to recede and advance, if the earth moved in an orbit of 600,000,000 miles circumference. But even the spectroscopists have not discovered a single proof that the earth has any motion in space!

The people of the West stand horrified at the news of the atrocities committed by the Boxers in China, forgetting a corresponding movement of Boxers in Europe. The anti-Semitic

movement in Christendom is as criminal as the present movement in China. In Roumania, parts of Russia, Austria, and Germany, Christians have endeavored to drive out the Jews. The property of the Hebrews has been confiscated, and mobs have subjected the Jews to violence in the same despicable manner that the Chinese mobs have beaten and murdered missionaries and foreigners. In France, the hatred of the Jews permeates the military power, to which Dreyfus was made a victim. In America, there is the race problem; the anti-Negro movement of the South, with its mobs almost daily subjecting defenseless Negroes to torture, brings a corresponding Boxer movement to the great West, and adds a chapter of barbarism to the history of the closing decades of an age of boasted civilization!

The imperialism which is inimical to the interests of the people, is that which had its beginning in the founding of the American Republic 125 years ago, and not in the expansion of American territory and the extension of its power in the world. It is the imperialism of the money-power—enthroned from the beginning of the nation in the very heart and center of all its political institutions. There were originally thirteen states; the nation has expanded, without any considerable danger to the Republic, to 50 states and territories. The false imperialism has not originated during the present administration. The issue of imperialism in the present campaign is a side issue, to divert attention from that which is reaching a climax not only in America, but throughout the world—the imperialism of the gold god!

"The American Republic was built upon the foundation of individual enterprise," writes the editor of the *Chicago American*. Exactly—upon the basis of competitive principles. Liberty has been granted to men who have the advantage to amass wealth and create conditions of poverty. The application of the so called principles of individual liberty has resulted in the destruction of life, liberty, and the pursuit of happiness. Modern democracy has reached its ultimate in America in the creation of the trusts, through the tributes the people have paid to the money-god. Neither of the two great political parties in the United States, which are making promises without premises, dares to touch the root of the evils which prevail in the moral, social, industrial, and political world!

A clergyman has told the truth for once! It is a little truth concerning himself, told while discoursing on the significance of little things. The key-note is in the last clause: "The hand that made the mighty heavens, made a grain of sand; which made the lofty mountains, made a drop of water; which made you, made the grass in the fields; which made me, made a daisy"!

"Jesus, if the Bible story is true, was an infidel, and was boycotted by the orthodox churches of his day." Not so; the people were infidels, and they boycotted Him because of his fidelity to truth. Infidels are moral criminals; they are those who are unfaithful to principle—false to conviction.

The astronomers suppose that the music of the spheres is rendered at the grand celestial balls, where the planets dance in space about the sun.

In ancient times there were gods of war; the modern world reverses the order, and transforms them into dogs of war!

The Copernican universe is made up of automobiles which revolve on ball-bearings.

The mark of the beast is the dollar mark!

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

Purpose of Appropriation of Life.

Dear Sir:—Would you please explain why animals, birds, etc. were gifted with intellect, love of life, and capacity for suffering—both mental and physical, if they were only meant to be killed and devoured as sustenance for our bodies?

(2) Why should they be eaten, when there are so many other foods which perform the same function equally well, and entail no suffering on helpless creatures? —PERPLEXED.

The question applies equally to human life as to the lower animal. Men are "gifted with intellect, love of life, and capacity for suffering, both mental and physical." Men are not only meant to be killed, but through being killed, to acquire the experience of suffering that this experience may be related in contrast with corresponding joy. Life must be filled up with all the pangs of the universe, as well as with all its joys. When a man has attained to the fruitage of the tree of the knowledge of good and evil, he has experienced all the evils because he has incorporated them. He has experienced all the corresponding goods, because he has incorporated them. These experiences enable him to contrast the good and the evil, because they are himself. This contrast gives him the power of selection; he chooses between the good and the evil, and rejecting the evil and retaining the good, he becomes the Tree of Life, or the fruit of the Tree. Bird life enters into human life, precisely as man life enters into God life. Man enters into God by being eaten by him; for as the vegetable appropriates (eats) the mineral, and as the animal appropriates (eats) the vegetable, and man appropriates (eats) the animal and vegetable, so the Gods appropriate (eat) the human. Man's destiny is absorption into Deity, just as the destiny of the wheat crop is absorption into man. This is the process of ascension of one plane of life into the higher plane. It is for this reason that in the Jewish system of sacrifices, the animals were slain and appropriated.

Why should man be provided with an appetite for animal life, unless in some stage of his progress it is designed that he should indulge it? We look at all the conditions of the universe as conditions of fact; that is, they obtain. Underlying the fact, there obtains a law. Death and suffering obtain in the universe, now, after their existence for myriads upon myriads of ages. We therefore conclude that they are here to stay. There will never come a time when death and suffering are eliminated from the universe. Hell is eternal. It is the *debris* or the waste of the activi-

ties of the heavens. From the debris of the heavens the hells are produced, and from this debris the heavens are resupplied.

(2) If some other method can be discovered by which wheat can enter human life, then some other method might be discovered through which animal existence may enter human life, and some other method by which man may enter the God life. The difficulty of the questioner resides in the fact that God's way of doing things is not good enough. "And I saw an angel standing in the sun [in the spiritual, not the physical sun]; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God [this is absorption into Nirvana]; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." This is not figure of speech, but the language of symbolism, and it involves the law of that appropriation through which human life enters into and forms conjunctive unity with the life of Deity.

* * *

Copernican Theory Disproved.

Dr. Shæpfer, a Berlin Scientist, Rejects the Popular Theory of the Earth's Motion.

Some time ago we had the opportunity of witnessing the series of experiments with a pendulum which, according to the theory of the celebrated physicist, Leon Foucault, furnish proof of the diurnal rotation of the earth around its axis. I had long neglected to acquaint myself with these experiments, although, while explaining to my pupils the motion of the earth around the sun, I had always found very extraordinary results—absurd, I ought to say—one circumstance pertaining to this motion with which you will acquaint yourselves in my present lecture. So firm was my conviction of the diurnal and annual revolutions of our globe (earth?) that I had accepted even Foucault's experiments with the pendulum as sufficiently demonstrative. Meanwhile, I had been appointed to assist in the experiments, and, as they bear directly upon the subject in hand, I will briefly state in substance the results.

If, choosing any given point in space near our globe, we imagine a limitless series of circles, then, in consequence of their parallel position to the equator, we term such series of circles parallels.

Foucault's "Proof" of Rotation Stated.

From the exterior form of the earth we

conclude that these circles go on diminishing as they near the poles. If we fancy two such circumterrestrial parallels as dividing this auditorium, then the northern parallel will be shorter than the Southern. In the rotation of the earth around its axis in 24 hours both parallels will have to accomplish their rotation in the same space of time; and as they complete the circuit simultaneously, but the southern parallel is longer than the northern, then, consequently, every point of the southern parallel must move with greater velocity than the like points of the northern.

Let us now throw a glance on the apparatus called the pendulum, which is well-known to every one, but in the particular case in point a very equivocal authority. It is easy to demonstrate that the arc of the vibration of the pendulum does not depend upon the change (Drehung) of the point of suspension. This undisturbed regularity of the vibration of the pendulum has served M. Leon Foucault as a proof of the rotation of the earth around its axis. If we cause such a pendulum to vibrate across the parallels which we are imagining to pass through our audience, then the arc of the vibration, as Foucault tells us, will change from the axial rotation of the emplacement, and will begin, in consequence of this, to gain in rapidity on the northern and less rapidly moving parallel, and will be outstripped by the southern one, which moves quicker. In such a case, the arc of the pendulum will soon diverge from its direction from north to south, and its point turned to the north will near the east, and with the point turned south will begin more and more to near the west, till, finally, the pendulum will change its motion in the direction from east to west.

Failure of Pendulum to Prove Assumption.

Now the reason for a deviation of the pendulum has ceased; it vibrates no more across two parallels, but only across one. The cause of its deviation from its first direction is removed; it would then seem that the deviation itself ought not to take place any longer, but nevertheless it still continues. The pendulum abandons the east and west direction to approach with its points the southeast and northwest, until it reaches its starting point, at which it must again deviate according to Foucault's theory. As the pendulum does not preserve the direction from east to west, but always gets farther and farther away, I conclude that the deviation of the pendulum is not caused by the axial motion of the earth, but is due to some other motion yet unknown.

By a series of careful experiments I have found that all pendulums are not liable to a deviation in the same degree; the heavier the ball, the more rapidly it will deviate.

And as the rotation of the earth around its axis—if we admit its existence—ought to be manifested everywhere equally, then its deviation also, for every kind of pendulum, *must be equal in time*; but this in reality is just what is *not* the case! The conviction that Foucault's arguments were erroneous forced me to verify at the same time all other proofs which have hitherto been regarded as demonstrating the rotation of the earth around its axis, and it was then I found that we had *no evidence for such a theory*. * * * We have laid before you now one of the so called evidences of the rotation of the earth. I do not accept such an argument, but reject it with *many other scientists who have discarded it before myself*.

Evidences that Earth is Stationary.

1. The form of the continents contradicts the theory of the rotation of the earth. If our globe were revolving around its axis, then the outlines of the continents ought to elongate themselves in a direction from east to west, when in reality this elongation of configuration extends from north to south. Besides that, the width of their northern edges arises from the attractive force of the northern pole, and the points turned south from the repulsive force of the south pole.

2. There are no fixed stars in the sense of this word, because it has been observed that these stars, besides their diurnal revolution around the earth, perform independent circuitous movements. Vain have been all the efforts of the astronomers to find a central body whose force of attraction might account for the fact that these stars are kept within their orbits; and such a body must exist somewhere. This central body is our earth. May it not also explain the fact that the greater the accumulation of soil in the northern hemisphere, the larger is the number of stars above?

3. Various changes in the fixed stars have been often remarked, namely, a change of colour or the intensity of light, and sudden appearance and as sudden disappearance of single stars—which does not at all agree with the assumption that they are as large and independent bodies as it has been hitherto supposed.

4. The similarity in the component parts of all the meteorological masses, that is to say, of the bodies attracted by the force of gravity within the earth's atmosphere, gives us chiefly some idea of composition of the mass of all the heavenly bodies, and proves that they cannot be inhabited. The greatest aerolites known to us had a diameter of 7 to 7½ feet.

5. According to the exact researches of Wilhelm Malman, in the middle latitudes of the temperate zone, the prevailing atmospheric current appears to be W. S. W. Although agreeably with the law of terrestrial rotation the prevailing winds ought to be found in those regions easterly, we see the contrary and find them westerly.

As my following work will tend to demonstrate the agreement in the progression

of the creation of the universe with truth and fact, and taking into consideration that this pamphlet of mine shows a similarity with the opinions of many scientists who preceded me, in conclusion I wish to quote a few words from Goethe. The poet, whose prophetic views remained during his life wholly unnoticed, said the following: "In whatever way or manner may have occurred this business, I must still say that I curse this modern theory of cosmogony, and hope that perchance there may appear in due time some young scientist of genius who will pick up courage enough to upset this universally disseminated delirium of lunatics."—DR. SCHAEFFER, in *Scientific American*.

* * *

The Ruin of the Chinese Empire.

Baneful Influence of the West; Christians and the Opium Curse; Commercial Greed and Prestige.

Have you ever seen a Chinese opium den? The most low-down tap-house or cockpit of a bumboat, where schnaps, whiskey, absinthe, wodka, or any other description of liquid poison is sold, is a well-ordered reception room in comparison with the hole that serves for the dispensation of the somniferous poppy juice. You talk through an aperture, where the keeper sits, who takes your money, and enters a long, dark, tunnel-like room, the corners of which are dimly lit by small lamps. There is no furniture except broad benches, one over the other. And on these benches lie petrified figures, human beings, their eyes expressionless, waxen their features. Hands and feet are cold, and covered with sweat—a morgue, rather than a resort of pleasure. And all China knows that England and France make millions and again millions out of the Middle Kingdom's national misfortune.

But—truth above everything—the whites in China traffic in other things besides opium. They have developed and are developing commerce and industry, because labor is cheap there—dirt cheap. John Chinaman needs very little to be content; throw him a beggar's pittance for fourteen hours of manual labor a day and he will hail you as his benefactor.

The wages paid by the white man to the yellow coolie are calculated to insure the latter's perpetual penury—they give him rice and foul fish, a mud hut and a rag, no more, no less. If they give him less, he would die; if they gave him more, he wouldn't be willing to work for a couple of cents. This much vaunted industry that we have introduced in China enriches the foreigners only; as for the native, it merely perpetuates pauperism and makes this condition more felt. Compare the tremendous salaries paid to the white man in China with the miserable wage allowed the pigtailed helpmate who has to work like a horse on lower rations than any tinker's draught animal ever received. Any Paris, London, or St. Petersburg vagabond, on the other hand, who goes to China becomes rich quickly, though he lives far more extravagantly and luxuri-

ously than the big capitalists of France, England, or Russia.

Let us be frank, brutally frank. We white men cultivate only the darkest sides of Chinese public life. The mandarins are notorious bribe-takers; we aid and abet this tendency; we would have invented it, if necessary. We smile on the corrupt officials, because their crimes fit in with our plans. Because we desire to get the best of the common people, we execrate it and flatter the mandarins who possess the miserable privilege of playing Judas three hundred and sixty-five days in the year. To the mandarins: Ceremonial receptions, presents, good will. For the people: The grindstone, the official whip, terrible laws. There never was such a thing as enmity between a European manufacturer or trader in China and a mandarin.

Show me the white man who ever thought of establishing amicable relations with the common people in China. He shows himself a hard, uncompromising despot in all his dealings. "The reins must be drawn tight;" this is not only the cry of the merchants, but also that of the foreign diplomats in Peking. "Above all we must uphold our prestige," they say. Prestige—how many mean tricks, what enormities are performed in thy name! The white man's prestige in China begins where justice, truth, and logic end.

Some accuse the intriguing Empress of having precipitated this war. It's a lie, a thousand times a lie. Have, at least, courage to face the truth, gentlemen, and admit that we are gathering the storm where we sowed wind. It's absurd to talk of court intrigues where a whole nation rises in open or covert revolt. The revolt, Christians, is of your making.

I would gladly accept the report that only blind fanaticism rages with fire and sword in China, but I know it is not so. This revolt is the consequence of long, continued, of perpetual, persistent, and seemingly endless oppression. The Chinese body politic has risen to shake off the yoke of that civilization which bored its dirty fangs into China's very flesh. Europe is lying when she styles the present necessary armed interference in China "a war for civilization." This is a war bred by oppression and conducted for the sake of oppression. But we must defend the claims of civilization. The act of defense, of self-defense and of defending others, is a righteous thing.—LEO TOLSTOI, in *Chicago American*.

The Great Messianic Crisis.

This is an age of the world when nations are trembling and convulsed. A mighty influence is abroad, surging and heaving the world as with an earthquake. Never was man's responsibility so great. Each moment is charged with tremendous importance. Grave crises, solemn issues, stare us in the face. There is a feeling as if something is about to happen. Just as the world was on the tiptoe of expectation preceding the birth of Christ, and yet failed to recognize Him when He came, so this age is now feeling the pangs of travail for His advent without knowing what it means.—HARRIET BEECHER STOWE.

The World's News.

LUCIE PAGE BORDEN.

Aug. 22.—President McKinley refuses to mediate in behalf of China.—Boxers cry quits; Li Hung Chang guarantees no further disorders.—Russia to borrow \$231,000,000 from American insurance companies.—China's treachery established.—Empress dowager not to be found.—Treaty between Spain and the United States, restoring former relations signed.—Hanna opens the campaign in New Jersey.—Intense heat causes deaths in Illinois and adjacent states.—Official census gives Minneapolis population of 202,718, and St. Paul 163,632.—Bryan opens democratic campaign in Nebraska.—Aug. 23.—Two women risk their lives to save drowning lad in Lake Michigan.—Penn. R. R. bars out women as telegraph operators.—Report that Pekin is burning.—Germany and United States refuse to treat with Li Hung Chang for peace till terms asked have been met.—English engage the Boers and lose officers and men.—Mob at Akron, O., fires upon jail to kill Louis Peck, colored man guilty of assault; two children killed and many persons injured in the riot.—Census gives Phila. population of 1,293,697.—Aug. 24.—Flour advances 10 cents a barrel.—President McKinley will not attend G. A. R. encampment in Chicago.—Fires, fighting, and dissension in Pekin.—Empress dowager and Emperor still in hiding.—Washington government decides to send no more troops to China.—Shah of Persia to visit Brussels; officials prepare a strong escort.—Rebels seek Persian throne.—Baden-Powell drives back Boers.—Population of Omaha 102,555.—Czar of Russia to visit Denmark.—Aug. 25.—Mormon Elder under arrest in St. Louis; charged with pushing child of 5 under a moving train.—P. D. Armour of Chicago returns from Europe.—Wesleyan mission at Ying-Tan destroyed by Chinese troops.—Allies in Pekin quiet.—Boxers rioting at Amoy.—Sixto Lopez, a Filipino, asks Roosevelt to prove charge that Filipinos are "analogues of Boxers and Apaches."—Population of St. Louis 575,238.—Louis Peck, who was mobbed at Akron, O., goes to prison for life.—Chicago Methodists call Dr. Camden Coburn of Denver.—Aug. 26.—Europe puzzled by lack of authentic news from China.—Mr. and Mrs. John Bobb, aged 92 and 87, murdered by thieves at Freeport, Ill.—Dr. Clark, of Christian Endeavor Society, reports American girl stoned in streets of Saragossa, Spain; Catholic hostility responsible.—Bores besiege Lord Albemarle.—Typhoid prevalent in Paris; 1,000 cases within a week.—Lieut. Cordua executed for Boer conspiracy.—Taff Vale Railroad strike in England suspends coal traffic.—Thousands cheer Bryan at Omaha.—Aug. 27.—Chicago welcomes thousands of veterans to thirty-fourth encampment of G. A. R.—Americans and British at Pekin fear attack from 30,000 Boxers.—Confusion among Allies from too many chiefs.—Foil plots in Manila; Americans barely escape massacre.—Charles Denby, ex-minister to China, declares for McKinley.—Col. Zygmunt Milkowski, Polish author and patriot, will visit America.—Threat of war in the Balkans.—Trouble between Roumania and Bulgaria brewing.—Aug. 28.—Allies seize the ter-

ritory west of Pekin.—Warship Casline ordered to Amoy to protect Americans.—France in a ferment over minister Pichon's silence.—Two thousand German soldiers arrive at Pekin.—Three hundred thousand persons witness naval veterans' parade in Chicago.—Italians plan anti-Vatican demonstrations.—Gen. Olivier, of Boer army, captured by English.

* * *

The Flaming Sword's Exchanges.

LUCIE PAGE BORDEN.

The Saturday Evening Post.—The British Generals in South Africa, is the title of the leading article in the issue for Aug. 25. Suggestions for College Men, by ex-President Dwight of Yale, is an earnest call to the higher, intellectual life. The Great Boer War at Francis' Store, by Octave Thanet, The Lobster, by Morgan Robertson, and The Forfeit of the Manor, by Clinton Ross, with further chapters of Hamlin Garland's serial, comprise the fiction. This is an excellent number. Other departments are as lively and interesting as usual.

Mind.—The September number of this periodical contains a good article on the Failure of Popular Education, by Joseph Dana Miller. Making Man Better, by James Ravenscroft, and a Practical Talk, by Rev. Helen Van-Anderson are full of helpful suggestions. This magazine is devoted to psychology, metaphysics, and occultism. The children's department is a favorite feature.

Men and Matters.—A monthly magazine of fact, fancy, and fiction, published at 314 Magazine St., New Orleans, La. What the Newspaper Man May Hope to Attain, shows some of the difficulties of journalism. In the Shadows of Empire, notes the rapid advance toward Imperialism since the civil war. \$1.00 per year, 10 cents a copy.

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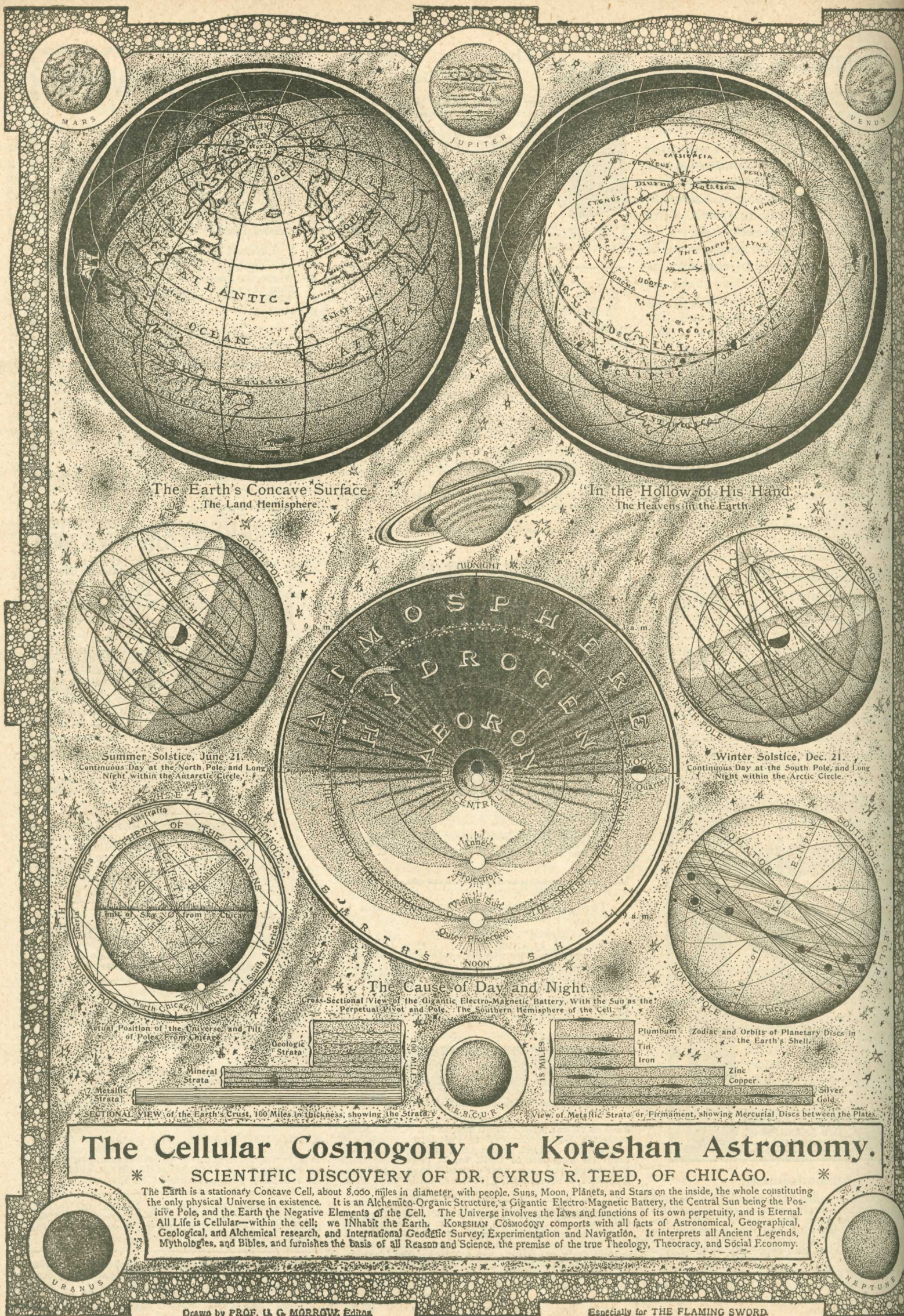
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